

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JULY 4, 1936

NEXT WEEK

EDITORIALS will be devoted largely to an examination of the issues thrown to the fore by the old and the new political parties. Considered opinions on the moral and the economic phases, as apart from the partisan political, will be given by AMERICA.

THIS SUMMER IN MEXICO removes the window dressing of Cárdenas and invites tourist and reader behind the curtains. It is a factual summary written by JAIME CASTIELLO.

THOMAS GAFFNEY TAAFFE, lately deceased, once jotted down about himself: "teacher, lecturer, reformed newspaper man." Always urbane and wise, he was sometimes ironic, as in **POOR MATTERS TO RICH ENDS**.

AND SUDDEN SPIRITUAL DEATH recalls an article that painted a vivid picture of death by speeding cars. The idea of a deadlier peril in our classrooms disturbs JOHN A. TOOMEY.

OBSCURITY IN POETRY chides some of our modern versifiers for making the obvious mysterious. A poet who always make the mysterious obvious writes an obscure poem, to show how it is done. The poet, needless to say, is LEONARD FEENEY.

LAYMEN READ THE BREVIARY suggests matins for matrons, prime for policemen, compline for cooks. Is the official prayer of the church for priests alone? Not in the opinion of GERARD B. DONNELLY.

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Editorial Office: 329 WEST 108TH STREET, NEW YORK CITY

America, a Catholic Review of the Week. Reg. U. S. Pat. Off. July 4, 1936, Vol. LV, No. 13. Whole No. 1395. Publication Office: 461 Eighth Ave., New York City. Telephone Medallion 3-3082. Cable Address: Cathreview. United States, 10 cents a copy; yearly \$4.00; Canada, \$4.50; Europe, \$5.00. Published weekly by the America Press. Entered as 2nd class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879.

COMMENT

OUR LADY, in whose honor nine poems are published this week, was requested to supervise this issue of AMERICA in its new format. To her aid, we attribute the solving of many problems. By next week, we trust, she will have conquered our few remaining obstacles. An unexpected occurrence prevented us, at the last possible moment, from using the Regal font as our body type. Regal is the last word in modern type face; it is so much the last that it has not yet been introduced in New York printing shops. Experts adjudge it the most readable of types, and we consider it the most beautiful, for our purposes. There was apparently a devil in the foundry, rather than in the printers; at least, there were troubles. A forty-eight-hour delay was longer than we could wait. We have used, therefore, for this week the Century type face, the best we had, lacking the Regal, which will, hereafter, be our body type. The titles are likewise printed in a modernly devised type, namely, Tempo, which belongs to the Futura family. The total effect is a strong color of black and white, as against any weaker shadings into gray. The use of the three-line rule as a decoration emboldens the page. Many radical departures from the traditional magazine design may be noted: not centering the titles, dropping the initial capital, removing the running head and the folio from the top of the page, and more that you may, if you are curious, discover. Every detail of magazine designing has been questioned: the useless has been discarded, the more useful has been incorporated, and new usefulnesses discovered. The credit for the format is wholly due to John J. A. Murphy, our artist-designer. The Editors thank him and are grateful, also, to Floyd Anderson, the editorial assistant, and C. J. O'Brien, Inc., the printer of AMERICA through more than two decades.

ON many occasions we have expressed our sorrow over the fate fast overtaking the German people and our horror over the abominations committed by the Hitler ring. The warning that the Nazi Ministry of Propaganda was plotting a vicious and ruthless attack on the Catholic Church was first uttered in these columns. But as the cunning and the hypocrisy and the shamelessness of the Nazi war on God has developed during the past few weeks, we cry out in greater horror and demand that Catholics in the United States and Catholics the world over recognize fully the satanic character of the Hitler hand, and battle it. The German courts continue to send to prison innocent men falsely charged with infamous crimes. The Nazi leaders care nothing about the crimes or the prisoners; but, by fastening these crimes on Catholic Re-

ligious they thereby strive to make Catholicism a hideous and nauseating stench in the nostrils of the German people. They have now gone beyond the courts of injustice. Their fetid press is demanding what it craftily styles *reforms*. These include, according to the New York Times correspondent, "abolition, or state control, of monasteries and Orders, and abolition of celibacy among the Catholic clergy and Orders." No device for destroying the chastity of Catholicism and destroying the faith in Catholic chastity in the minds of the German people will be regarded as too vile.

WE know a man (he happens to be a prominent Government official) who hears Mass every Fourth of July. It is a patriotic duty, he says, much more important than attending Independence Day banquets or listening to speeches on the Declaration and the Constitution. And, he insists, every American Catholic ought to observe the national birthday in the same way. But our friend has one bitter complaint. Our churches seem deliberately to ignore the holiday. Never is there any connection between the day's Mass and the national celebration. Go to church on July 4 and you find the priest celebrating the red Mass of Saints Peter and Paul or, probably, a black Mass of requiem. The liturgy makes no reference at all to the Republic; it does not thank God for the blessings of civil liberty nor does it pray specifically for the welfare of our people. In short, the Mass seems utterly out of tune with the deepest instincts of American Catholics on that day. Why cannot we have a special Mass, our friend goes on, a sort of patriotic liturgy? Why cannot pastors invite all their people to church on the holiday and make it an occasion—with a High Mass, a sermon, and perhaps even a group of civic officials as guests? Our man insists that the churches would be packed if something like this were done. Well, it struck us as a bright idea; so we looked over the situation and studied our rubrics. We find, very fortunately for our purpose, that, since July 4 is not a feast day, a votive Mass can indeed be offered (unless the holiday falls on Sunday). Hence there is no rubrical reason why on Independence Day every parish in the country should not have a special Mass praying for the good of the nation and wholly in tune with the civil celebration. Hence we suggest that our pastors take up the idea. Why not, for instance, the votive Mass of the Immaculate Conception in honor of her who is patron of the nation? Or the Mass in honor of the North American martyrs? The Mass, however, that appeals to us as particularly appropriate for the day is the Mass for the Propagation of the Faith. Read its beautiful text and ora-

tions—and see why. Pastors who like this idea should be reminded that even a solemn High Mass thus celebrated will be technically a private votive Mass, and the law requires no permission from the Bishop.

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REMEMBRANCE though delayed is always touching. In the Senate of the State of New York a bill was "introduced by Mr. Feinberg," was "read twice," and "ordered to a third reading and ordered engrossed." It was entitled: "An Act creating a temporary commission to select an appropriate site on the shores of Lake George for the purpose of erecting a monument in honor of Father Isaac Jogues, the discoverer of Lake George in the year sixteen hundred forty-six, and making an appropriation for the expense of such commission." The bill was passed and was signed by Governor Lehman. A first step was thus taken, after all the years, to honor Isaac Jogues on Lake George. We pass over, for this moment, the incongruity of calling Lake of the Blessed Sacrament or Lake Jogues by the name of George. But one bit of historic justice is almost ready to be done. It is only a beginning. The commission will consist of nine members, three from the Senate, three from the Assembly, and three to be appointed by the Governor. This commission has one assignment: to "select an appropriate site on State park lands on the shore of Lake George." It shall render, thereafter, a report on or before February 15, 1937, and "may include as part of its report a sketch or plan of such proposed monument together with the estimated cost thereof." A sum of \$5,000 is appropriated "for the expenses of the commission hereby created." Though Catholics have been talking about such a project through many years, they were not the moving causes which brought about the bill before the legislators. However, they should be intensely interested from now until the monument is dedicated. Where shall this monument be erected?

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FROM time to time news comes to us from Gulu, and we defy you to tell us off-hand where Gulu is. We were obliged to search through many books of maps before we discovered that Gulu is in Uganda, British East Africa, and we are still at a loss to know how a group of American Brothers of the Sacred Heart, whose provincial house is at Metuchen, N. J., happened to hit upon it as a place for a mission. But they did, and at Gulu they conduct St. Louis College, a flourishing institute for native boys. "In Gulu, everything is running the even tenor of its way," writes Brother Christopher. The even tenor there seems to include unpleasant contacts with Mohammedans, the thorny task of teaching the young African idea how to shoot, a sort of mild wonder (we suspect) why the folks back home do not show more interest in the foreign missions, and a kind of hot weather which would

make mid-summer St. Louis, Mo., and Washington, D. C., shiver and shake with the cold. Our correspondent says nothing of these drawbacks, however; to credit him, all is bright and fair in Gulu. But that is the way with foreign missionaries. Most of those whom we have known always took liberties with the Eighth Commandment when speaking of the delightful climate and the still more delightful natives to be found in their respective fields. Still, Brother Christopher can cite chapter and verse for some of his statements. Next year, for instance, a meeting of the Bishops in East Africa will probably be held, and some thirty-one mitred prelates are expected to attend. These figures give some indication of the growth of the Church in this difficult mission field. Finally, we learn with gratitude that the native boys have been praying for the repose of the soul of our late Associate Editor, the Rev. William I. Lonergan, S.J. May God bless these heroic American Brothers!

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TWENTY years ago, Thomas F. Meehan, K.S.G., who has been an Editor Without Portfolio of AMERICA since the first issue of April 17, 1909, wrote a "Note and Comment" which began thus: "Apropos of the Fourth of July and the recent centenary of the restoration of the Society of Jesus it is of curious interest to find that. . ." The "Note" was put aside, as happens in editorial offices, with the word *File* written upon it by the Chief, Father Tierney. The faded papers have just now been resurrected and brought up to date as follows: Apropos of the Fourth of July and the new design of AMERICA, it is of curious interest to find that, on May 6, 1816, John Adams wrote to Thomas Jefferson:

I do not like the late resurrection of the Jesuits. They have a General now in Russia in correspondence with Jesuits in the United States who are more numerous than everybody knows. Shall we not have swarms of them here in as many shapes and disguises as ever a King of the Gypsies, Bampfylde Moore Carew, himself assumed, in the shape of printers, editors, writers, schoolmasters? If ever any congregation of men could merit eternal perdition on earth and in hell, it is this Company of Loyola. Our system, however, of religious liberty must offer them an asylum, but if they do not put the purity of our elections to a severe trial it will be a wonder.

To this Jefferson, on August 6 following, replied:

I dislike with you the restoration of the Jesuits because it marks a retrograde step from light to darkness.

All this was 120 years ago. The speculation is pertinent as to what the illustrious Signers would say as reincarnated twentieth-century critics, of the 5,100 "disguised printers, editors, writers," now distributing not only AMERICA, but six other major publications to hundreds of thousands of readers, and "schoolmasters" teaching tens of thousands of students in thirteen universities and twenty colleges, throughout these United States.

THOUGHTS ON THE NEW DESIGN

With some reflections on the designer

THE EDITOR

ORDERED along the floor beside my typewriting table lie five printed copies of AMERICA and a prospective sixth. In sequence they are: Vol. I, No. 1, April 17, 1909; Vol. V, No. 105, April 15, 1911; Vol. XI, No. 262, April 18, 1914; Vol. XXXIV, No. 838, October 17, 1925; Vol. LV, No. 1383, April 11, 1936. The sixth bears the tentative script: Vol. LV, No. 1395, July 4, 1936. They have not been chosen at random, but have been selected for their significance in the onward march of AMERICA.

The five printed copies, though they span a space of twenty-seven years, are not more unlike one another than quintuplets. They vary in the texture of the paper, in the fonts of type, in the arrangement of the contents, according to the thought and plan of the four successive editors-in-chief. During his term of eleven years, Father Parsons introduced many major and minor developments that kept the format of AMERICA in the forefront of periodicals of its class. While the present incumbent of the editorial responsibility was satisfied with AMERICA as it was, it occurred to him after much reflection that in this changing world there was required a more complete change than any heretofore attempted.

Amateurs are easily recognized by their productions, be this in poems or in puddings. It was my thought that the design for a new format should not evidence the slightest bit of amateurism. To lay out the first model of a magazine is an intricate business, a most perplexing and complicated problem. It requires a specialized artist and an ingenious typographer. It calls for a free-flowing imagination and a balanced taste. In my mind, there stood out one person to whom I would wish to entrust the project.

Through a decade of years I have been conversing on art and philosophy and Catholic life with John J. A. Murphy. He has an inquiring mind, seeking for reasons and basic principles, and is, therefore, immensely stimulating and provocative. He is a philosopher, who knows his Aquinas and is conversant with the modern scholastics. While he is concerned principally with the philosophy of esthetics, he has an easy, quickly summoned command of ethics, psychology, logic, and other philo-

sophical units. He is, by profession, an artist. His philosophy guides his art expression, his art exemplifies his basic philosophy.

Mr. Murphy, as an artist, is internationally known, but unfortunately not known well enough to Catholics. His work has a permanent place in various museums and collections, notably in the British Museum, the Victoria and Albert Museum, the New York Public Library, and others. He has held exhibitions in the most exclusive galleries of Paris, London, and New York. Though he is a portrait painter who studied under Frank Brangwyn, though he has done murals, though he has been commissioned as an interior architect, his later interests have been in the medium of wood cuts and wood engravings, the most difficult in graphic arts. On occasion, his talents have been employed in the designing of several nationally known American magazines, not Catholic. When, a year or two back, the editors of the *Encyclopaedia of the Social Sciences* despaired of getting a format that answered their needs and ideals, they entrusted the work to Mr. Murphy. These few of the many claims of distinction are recorded here briefly for two reasons: the first because I wish to stress the fact that AMERICA seeks the best modern art as well as the best modern thought; the second because I believe that Catholics should become aware of a great contemporary artist and philosopher.

The beauty of the design in which AMERICA now appears will be, I think, apparent. That it is in the best modern style, and in advance of such periodicals as the *Nation*, the *New Republic* and the *Commonweal* can be said without boasting. What should be pointed out, however, is the effort made by the artist and the Editors to manifest the Catholic principles of philosophy, the order, the discipline, the vitality of Catholic life in the art of typography. The modern expression of the arts has too completely been utilized by the materialists. The older expression has been too much and too badly imitated by the Catholics of our generation. We believe that AMERICA must, typographically, be a thing of beauty, and that its garb must show forth the strength and the boldness and the youth of the Catholic Faith that invigorates it.

INTOLERANCE IN THE COMING ORDER

When broadmindedness ceases to be a fashion

FULTON J. SHEEN

THE purpose of this article is to show that broadmindedness has given way to intolerance. But this cannot be understood until the terms are well defined. Tolerance and intolerance, it must be recalled, do not refer to the same thing. Tolerance applies only to persons, but never to principles. Intolerance applies only to principles, but never to persons. We must be tolerant to persons because they are human and apt to err, and also because false education received in good faith may be responsible for their opinions and even their bigotry. But we must be intolerant about principles, because truth is not of our making but God's. When the grocer adds twenty and twenty to make sixty, we are very intolerant about the addition making forty, but we do not for that reason insist on beheading the grocer. The Church, in like manner, when due reparation is made, will always receive the heretic back into the treasury of souls, but never the heresy in the treasury of wisdom.

Until only a few years ago America and the Western world generally considered tolerance as always right and intolerance as always wrong. Having never made the distinction mentioned above, it considered broadmindedness the ideal, but such broadmindedness was really nothing else than indifference to right and wrong, truth and error. It was only natural for a world governed by the philosophy of individualism—the heritage of the collapse of Christian unity—to hit upon some policy which would enable men with different opinions to live together in some kind of accord, even though it was only an agreement to disagree. If one religion is as good as another, if every business man is free to determine his own economic policy without regard for ethics and morality, if truth is only a matter of utility, and if God exists only for those who feel a subjective need for such an ideal, then in order to prevent chaos and increasing conflict of individual opinions, broadmindedness, or indifference to the uniqueness of truth, had to become the rule.

The typical attitude of youth during that era of broadmindedness was a refined skepticism about everything, externally symbolized by the raising of the eyebrows. Comparative religion, which in-

sisted on comparing the incomparable, deluded minds into believing that not only was one Christian religion just as false as another, but even one world religion was just as illusory as another. The man in those days who could make up his mind about anything was called narrow, and the mind which had no conviction was called broad. Fundamental and basic principles of the natural order, such as the principle of contradiction, were regarded as disputable as the League of Nations. Of all virtues none was more to be condemned than zeal, for zeal meant intolerance, and intolerance meant enthusiasm, and enthusiasm meant "in God," but could one be sure there was a God?

Speaking of such indifference, Leo XIII wrote in his Encyclical *Immortale Dei*:

Everyone is to be free to follow whatever religion he prefers, or none at all if he disapproves all. From this the following consequences logically flow: that the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of Divine worship; and that everyone has unbounded license to think whatever he chooses and to publish whatever he thinks.

And now all this is changing. I do not mean that broadmindedness is completely dead, but rather it is dying in the sense that the principles of death already possess it. Today we are entering into a new era, the era of the new intolerance. Just as the old concept of tolerance was wrong, because it confused the person and the principle and made indifference to truth always right, so, too, the new intolerance is wrong because it applies intolerance not to the truth which is God-made, but to the system or philosophy which is man-made. The new intolerance, however, insists not on the uniqueness of Divine truth, but on the uniqueness of human error. It asserts that a man-made philosophy of life, backed by force, must be accepted with the same finality, must be defended by the same sacrifices, and must be propagated by the same apostolic fire as the truth which is God's.

This new intolerance is found principally in Communism. Communism is as intolerant about its philosophy of life as Catholicism is about hers.

It is just as uncompromising about the economic as the highest end of man, as the Church is uncompromising about the spiritual as the highest end of man. Communism will set no rat trap to catch the rats in the barn, but insists on the burning of the barn—that is, it remakes society by remaking man to the pattern of an economic animal. It is not a party, but a philosophy of life.

Now Communism is a philosophy of life and as such is intolerant; like a religion it claims to be the sole authority; it has its own catechism; it persecutes its heretics; it claims absolute validity in all spheres, even demanding unqualified allegiance of both the body and the soul. It makes progress not by a dictatorship of an individual, but by a dictatorship of a party and a principle. It grows only accidentally through the personal appeal of its leader; but principally by the acceptance of its ideas. The person is secondary; the ideology is primary. Just as in the biological order individuals are sacrificed for the good of the species, so, too, in Communism persons are sacrificed for the good of its philosophy. Everything is subject to it.

Many are confused about Communism because they regard it only as an economic theory opposed to capitalism. If it were only an economic theory it would not be anti-capitalistic, for it is economically capitalism gone mad. It concentrates wealth not in a few, but in the party, and makes the economic not the principal end of man as capitalism does, but the unique end of man. Rather, Communism is as Father LaFarge has so well put it:

A complete philosophy of human existence and human relations, based upon a denial of man's spiritual nature and destiny and a materialistic conception of history; a philosophy of action whereby thought can be translated into deed; and an organized, political, social, educational, economic, and cultural movement for the purpose of propagating that philosophy of human existence through the philosophy of action.

As a philosophy of life it does not exist in Russia alone. There it takes on an economic form; it exists in Germany where it takes only a racial form; it exists also in Mexico where it takes on an anti-clerical and revolutionary form.

Because Communism is a philosophy of life which sets itself up as a counter-church, because it admits no conscience, no morality, except state conscience and state morality, because it possesses man down to the very core of his being, it has sounded the death knell of broadmindedness. By that same token it has inaugurated the new intolerance—the intolerance of anti-Christianity, for whose error one must die as martyrs die for the truth of Christ.

In this messianic claim to absoluteness lies the secret of its appeal to the modern mind which has become satiated with a fatuous and supine indifference. The youth who was the skeptic is a skeptic no longer; he is looking for something which will make demands upon him, something about which he can enthuse. He is tired of half-drawn swords,

one-fisted battles and anemic compromises; he wants an escape from selfishness into which the individualism of the last 300 years has led him, a loyalty to something outside of self, and outside of God. There is no escape from individual selfishness, if one outlaws God, except collective selfishness, which is Communism. But because it has an ideal outside the individual it has the fervor of religion associated with its embrace.

The youths of our country are interested in Communism, not principally because of its protests against social injustice, not because of its rejection of an inane parliamentarianism, not because of its promise of a greater distribution of wealth, for there is not one of them who would leave America, regardless of how bad they say it is, for Russia. They are interested in Communism because they are seeking religion—a religion with faith and sacrifice—and they find only two—the “religion” of Communism and the religion of Catholicism.

For the present the latter is obscured because minds have not yet seen that Catholicism is not identical with the Christianity of the last 300 years which is presently liquidating. But as that latter type disappears or degenerates into social service, the Church will present herself to the world as historical Christianity. This she must do at once. The world is no longer broadminded; it wants intolerance. There are only two kinds from which the world can choose; the intolerance of Communism and the intolerance of Catholicism; the intolerance of human system and the intolerance of Divine truth; the intolerance which is never tolerant to persons, and the intolerance which respects good faith; the intolerance of force and the intolerance of the Cross.

The coming days are days when both sides will have faith and a spirit of sacrifice. The faith in Communism can be effectively challenged only by a faith in Christ; the sacrifice of Communism can be conquered only by the sacrificial spirit of those who walk beneath the shadows of the Cross. Economical and political reforms will not conquer it because they are inspired only by a conviction to preserve the existing order, which is not necessarily the best order. A philosophy of life can be met only by a philosophy of life; intolerance of Satan can be met only by the intolerance of Christ, and not for all the kingdoms of the world dare we be broadminded and cast ourselves down. Our intolerance must be the intolerance of the lawful mother at the Court of Solomon. We want the whole truth or nothing, and we must be prepared to stake everything on that belief. This does not mean preaching a revolution; it means being a revolution, being it by our lives in a Church where there will be no more canonized saints but in which everyone will be a saint, which is the meaning of Catholic Action. The new world will be uninhabitable except for courageous souls, the “saints” of Communism and the saints of Catholicism, the latter of whom will, like the Christ, be put to death by an intolerant Caesar for the sake of intolerant truth.

FARMING FOR A LIVING

Shaky planks in the agricultural platforms

JOHN LaFARGE, S.J.

MUCH as we would like to stick to more romantic issues, party conflicts of the Presidential year will force discussion of the future of agriculture in this country. Most of this discussion will center upon ways and means of satisfying farmers as a political power, rather than upon the possibility of farming as a means of livelihood for the ordinary man. Nevertheless, the matter of farming for a living as contrasted with farming as a purely commercial enterprise is bound to appear, though little light can be obtained from party platforms.

In its farm platform, the Republican party has shown some recognition of the issue, since it comes out for the "family-type farm," which is to be governed by the "needs of the market"; presumably not by the commercial ambitions of individuals or organized groups. Disapproval of over-expansion in the field of agriculture is also implied in the platform's recommendation that benefit payments should be confined to the smaller type of farms, and not come as bonuses to the mighty monopolists. At the date of writing, the Democratic farm platform has not appeared, but I presume it will contain similar recommendations. Messrs. Lemke & O'Brien, of Yale and Harvard respectively, settle the question once and for all: "Congress shall legislate that there shall be an assurance of production at a profit for the farmer." Until Congress starts to legislate, however, and until Yale and Harvard abolish the Supreme Court, where does farming for a mere living actually stand?

There are two kinds of people to be taken care of in this connection: urban unemployed who would like to make a subsistence living on the farms, and farmers who themselves are supposed to be a surplus, as far as the food needs of the nation are concerned. According to figures of the Department of Agriculture, from one-third to one-half of all our farmers contribute a negligible amount to the commercial product coming from the farms. Warren S. Thompson, of the Scripps Foundation, Miami University, estimates that the "complete elimination of the poorest one-fourth to one-third of the farmers would make almost no difference in the supplies of farm products reaching market." But since they cannot be eliminated, as there is

no place for them to go, the problem is inescapable, even were there no urban unemployed, of trying to find a way to make farming possible as a mere means of living.

Whether practical or not, there are many important and determined attempts being made to effectuate such a return. Most European governments are trying to put people back upon the land or to retain those who are already there. Germany, for instance, has engaged in a tremendous rural enterprise for the unemployed. The Nazi "back-to-the-land" movement pays particular attention to increasing the percentage share of the agricultural population and diminishing what they consider excessive concentration of workers in the large towns and in industrial areas. Some of the means that they adopted to this end are: improvement of the rural housing accommodation; various inducements to the country population to stay in its natural surroundings; joint farm and industrial workers' settlements; small homesteads; and a gigantic system of training youth for rural life. Juvenile workers sent to country districts are trained to be of assistance to farmers. By July, 1935, their number had grown to 137,340, of whom 110,156 were boys and 27,184 were young women.

Proceeding from the opposite pole to regimentation, by voluntary effort based upon the Catholic philosophy of life, the South of England Catholic Land Association aims at the establishment of groups of family farms on a self-supporting basis. "We have in mind," states their prospectus, "settlements of families, each on a mixed economic holding by which they would be supported, i.e., they would live on part of their produce and sell the remainder by a system of cooperative marketing." They believe that this method of agriculture is more likely to succeed and to provide an adequate living than that on large capitalized and labor-employing farms, or on small market gardens. This view has been remarkably vindicated by facts recently published by the Land Division of the British Ministry of Agriculture and by the Carnegie Trustees. Their guiding principles are reduced to three: "(1) The Catholic philosophy of independent home life, and personal responsibility, without which the

best economics are useless. (2) A sound system of finance. (3) Approved agricultural methods."

In this country, the Catholic Rural Life Conference has long been exploring possibilities in this field. Through its activities much encouragement is given to a considerable number of established farming communities, in Illinois, Missouri, and elsewhere, that exemplify how farming can be carried on with a fair degree of profit where rural life is happily organized and nature is favorable.

Wherever any such constructive work is undertaken or maintained, we find that there is general agreement as to the undesirability of the industrialized or highly commercialized type of agriculture. The evil of this type of farming is most flagrant when used for those ordinary products that of themselves do not demand any great specialization of production or distribution. There seems to be something peculiarly unsound in an economy which produces on a syndicated, national scale, vegetables, fruits, and poultry products that can be grown in any local market garden. What use is there in talking independent subsistence coupled with moderate profit to a farmer who finds that he might as well be a thousand miles away from civilization since anything he can supply to the local urban market is already anticipated weeks ahead and supplied in graded form by a monopolist in a distant State? The correlative of industrial monopoly transferred to the field of agriculture is the growth of an agricultural proletariat such as we find in California (some 500,000 transient laborers), Colorado, New Jersey, indeed everywhere that the powerful hand of commercialized farming has been laid upon small and independent enterprise. To the day workers, with their concomitant of labor problems similar to those of industry proper, add the immense tenant population of our farms, and you have a further child of mercantilism. In the United States, it has been pointed out there are nineteen counties in which more than ninety per cent of all farmers are tenants, and twenty whole States in which less than one-fifth of the tenants are sons of their landlord.

What escape, therefore, is possible for the small, non-commercialized farmer from the tyranny of highly organized production and distribution of ordinary market products? None save by cooperative enterprise. The *Integrated Program of Social Order*, drawn up last summer by a group of prominent Catholic sociologists in this country, states:

Permanent rehabilitation is impossible unless the farmer is assured of: A. Access to the land by proper land distribution and land finance, making possible widespread ownership of productive soil. . . . B. Control of his own economic salvation through cooperative marketing, purchase, and credit organizations on a voluntary basis, but with Government assistance, regulation, and if necessary sanction. C. The necessary means of spiritual and cultural development.

The latter would include what is ordinarily termed a country-life program: adequate religious

facilities, rural schools, good roads, reform of taxation and administrative units, etc.

Close examination of the matter reveals that more is implied in cooperative enterprise than has generally been understood in this country. During the post-War 'twenties farmers learned the weak points of farm cooperatives conceived merely as a pressure instrument, for bringing to terms the non-farming population in a species of class warfare. A trend is now on toward the blending, rather than the differentiation, of rural and urban life. This was pointed out last year, in his presidential address at the eighteenth annual conference of the American Country Life Association, in Columbus, Ohio, by Carl C. Taylor.

European Catholics, used to the solidity and conservatism of peasant life, have dreaded this intermixture of city and country as a menace to the self-subsistent rural ideal. In the United States we can take the matter more calmly, and ask ourselves whether the absence of an American peasantry and the close interrelation that now exists between city and farm may not point the way toward the realization of that full and adequate type of cooperation which is contemplated by Pope Pius XI in his Encyclical on Reconstruction as the main solution of the present economic confusion. In the *Irish Monthly* for June, Father E. J. Coyne, S.J., calls for the vocational organization of farming as well as of industry along the lines of the Encyclical.

At the present time a resolute program is being promoted in Jasper County, Ill., and vicinity by Father George Nell, of Effingham, chiefly in the line of milk production and marketing, through the aid of the American Farm Bureau Federation. The cooperative enterprise set on foot in Nova Scotia by Father MacPherson and the Rev. Dr. Coady under the auspices of St. Francis Xavier University, Nova Scotia, is a classic example of the application of the cooperative movement toward a particular region and industry. But if such vocational groupings are to provide an escape from the sway of highly commercialized enterprise, they will have to be built upon a very thorough educational program, starting from our schools and colleges and spread through popular adult education.

Decades of stormy experience have taught the nation that the farm problem lies as much with the consumer as with the producer; that the "needs of the market" are no absolute term, but a matter of moral values and personal devotion of the individual to the good of all. The only approach to a solution is an immediate approach by limited, voluntary, and concrete groups on a local or regional basis. The people to start it are Catholics who possess a reasoned philosophy of the relation of the person to the family, the family to the wider group, and the community to the nation. Some of the time spent on campaign oratory and speculations this year might be used to get a few such vocational groups started.

THE AMERICAN SPIRIT IN EDUCATION

An ancient ordinance for godly living

PAUL L. BLAKELY, S.J.

THE shadows were creeping over Sudbury town, in His Majesty's faithful Colony of the Massachusetts Bay, and still the selectmen deliberated. Plainly they were wrestling with business of no mean import. Full three hours ago, Minister Amos Shove, that Father in Israel, had brought his sermon to an end, and yet they tarried. Had the minister put his head out of the meeting house window, he might have seen how the snow, whiter than his venerable beard, was drifting in the ways, promising a perilous journey home for these assembled men of God. But they would plod home that night content, thinking naught of the snows, or of the biting winds that wailed in the shivering pines, could they take with them a proper solution of this knotty problem. . . .

My chronicler leaves me no abstract of the minister's sermon, but I think that I can find it in a hundred sources. I might quote you that noble sentence from *New England's First Fruits*, which begins, "After God had carried us safe to New England," and ends with the yearning of the pioneers for schools and colleges in which their children could receive a Christian education. But possibly Minister Shove drew his text from the enactment of the General Court in 1642, which recites that, forasmuch as "the good education of children is of singular behoof and benefit to any commonwealth," parents are charged to teach their children "the grounds and principles of religion." Or, human nature being notoriously fragile, it may be that the town of Sudbury, godly in so many respects, was found less godly in one, and had been rebuked, as Concord had been taken to task, for that it lacked a schoolmaster to lead the young in the ways of religion.

Surely, Minister Shove might have dropped his bucket into a hundred cisterns, at his choice, ready at hand. From any of them, it would have come up brimming and spilling with the true doctrine, fit to be placed before his brethren of Sudbury, as they deliberated on their school and the choice of a schoolmaster. That doctrine, from which the true American spirit in education is drawn, can be stated very simply. "The school is an ordinary means of teaching religion. The school which does

not teach religion is not for the benefit and behoof of the commonwealth."

These conclusions may seem as extreme as the Encyclical on the Christian Education of Youth, penned by His Holiness, Pope Pius XI. But they are borne out by the story of education in the American colonies from New England to the South. They were accepted and exemplified by every school that our American forefathers knew, down to the time of the Revolution, and for at least two generations thereafter. That they coincide with the conclusions reached in the Encyclical of Pius XI, and in the Instruction of Pius IX concerning the founding of a Catholic University in Ireland, merely shows how long the truth can survive, even in an atmosphere of hostility. Although the Puritans and the Pilgrims had embraced new ideas in religion, they clung to an old philosophy of education. To them the secular school was anathema, quite as fully as was the Bishop of Rome.

Hence, religion was taken as a matter of course in the schools which they established. The President of Harvard College was charged with the duty of promoting the religious welfare of the student, no less and no more than the wandering schoolmaster who might happen to settle down in the poorest town in the colony. So closely was the school united with the religious establishment in every town, that often the minister, or at all events, one approved by him after careful examination, was the teacher, while the school might be held in the church.

The will of the people was reflected in a long series of legislative enactments. As early as 1654, it was decreed by the General Court that "forasmuch as it greatly concerns the welfare of the country that the youth thereof be educated not only in good literature, but in sound doctrine," none might be employed in "teaching, educating, or instructing of youth or children in the college or the schools that have manifested themselves unsound in the faith, or scandalous in their lives, and not giving due satisfaction according to the rules of Christ." These serious-minded New Englanders had never heard of the silly doctrine, honored in the school practices of this age, that it

is perfectly safe to entrust the child to an atheistic or agnostic teacher, provided that the pedagogue possesses a degree, and no jail record. They agreed with Pius IX who, in the Instruction to which I have referred, wrote that since religion was to be taught, indirectly at least, in every class, it was of first moment that the teachers be distinguished for knowledge of religion and for probity of life—and this even though the subject was ichthyology.

Clearly, the very heart and soul of these New England schools was religion; as Small writes in his *Early New England Schools*:

The whole school atmosphere was imbued with the particular religious belief of the times; the minister was essentially the parish priest, and the schools were as much parish schools as any we have today. The catechism was taught in all schools until well into the nineteenth century. The demand [for the teaching of catechism] is found in agreements with schoolmasters, in town votes, and in school-committee regulations.

But New England was not singular in its insistence upon religion in the school. The same policy was followed in all the colonies. It is abundantly plain that in all of them religion was considered a necessary part of education, whether the teaching was by tutors in great manor houses along the James or the Potomac, or in humble country schools. Horace Mann, in his twelfth report as Commissioner of Education in Massachusetts, sets the date at which a new philosophy began. "It was not until the tenth day of March, 1827, that it was made unlawful [by legislation in Massachusetts] to use the common schools of the State as a means of proselyting children to the belief in the doctrine of particular sects." After that date, it became possible, and today it is quite common, to use the schools of the States as a means of proselyting children to the belief that religion is of no particular importance in life, and that a morality founded upon religion hampers rather than develops the growth of character.

But this is running ahead of the record. Let me cite two striking excerpts from historical documents.

The work of the Congress of the Confederation (1781-1789) has been obscured in the popular mind by the brilliant success of the Federal Convention of 1787 which drew up the Constitution of the United States, and so ended the Confederation. Yet for its enactment of the famous legislation known as "An Ordinance for the Government of the Territory of the United States Northwest of the River Ohio," this Congress makes its place in history secure. "The adoption of the Constitution and the passage of the Ordinance of 1787," writes Channing, "marked the highest point in the political and social revolution of the eighteenth century." Its concern to us here is the Ordinance's provision for education. "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Here we have the creed of the General Court in Massachusetts of nearly a century and a half earlier. Evidently the Congress, as the General Court, considered the school to be the normal and ordinary means of teaching religion and morality. Its members had never known any other sort of school. Not a man who sat in the Congress, or who had come to Philadelphia for the Federal Convention while the Congress was still considering the Northwest Ordinance, had been trained in a school which excluded religion, or had ever heard of one.

There is nothing clearer in our history than that the Northwest Ordinance was intended to provide for religious schools—except the fact that the States subsequently formed from this Territory failed, in violation of the Ordinance, to provide for them. Perhaps that is why President Roosevelt, in his address on June 14, at Vincennes, in the heart of the old Territory, contented himself with a lame repetition. Even today, he said, religion, morality, and knowledge, continue to be necessary to good government. But he offered no comment on the domination in this country of schools which give no aid to good government, since they have departed from the true American spirit in education, and teach nothing of religion or morality.

Let us take another document. Nine years after the Ordinance, George Washington transmitted his Farewell Address, dating it simply, "United States, September 17th, 1796." Every constant reader of this Review knows the paragraph from this document which I have in mind, and I think that even the casual reader must have met it in these pages, so often has it been quoted. "Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports," writes Washington. "A volume could not trace all their connections with private and public felicity," he continues. Further, "let us with caution indulge the supposition that morality can be maintained without religion. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." But how are religion and morality to be spread and maintained among our people? Washington answers: "Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge."

To Washington, as to the Congress of the Confederation, the school, let me repeat, was a normal means of teaching religion and morality. Theirs was the American spirit in education. The spirit which now has replaced theirs, to create the so-called "non-sectarian" school, is an importation, chiefly from atheistic Germany.

Whether, short of a miracle, the American spirit in education can be brought back to all our schools, is a question I would hesitate to answer. It still exists in our Catholic schools, but in no others. Perhaps, then, the best way of spreading it, for us Catholics at least, is to support our own schools. With unified and constant support, complete success will follow, and success raises up imitators.

WITH SCRIP AND STAFF

SOMETHING VERY PARTICULAR TO SAY

FOR the first time in his career, the Pilgrim appears with a sub-title—or is it a title?—to his remarks. He feels that he is lifted up in importance. While thinking of his new importance, and the new necessity of finding a title, he heard a casual remark of a very wise man. The Pilgrim had suggested that the wise man should contribute an article, as he has done of yore, to this Review. The wise man observed: "I have nothing particular to say."

Frankness is always wisdom, and all that the Pilgrim could do was to place his hand upon his mouth. Professor Einstein begged off similarly on an historic occasion in Philadelphia. Nevertheless I remained unconvinced.

All Catholics, presumably, make an extremely important statement every day of their lives. They say: "I believe in God the Father Almighty, Creator of Heaven and earth." And they follow this by other equally important statements, relative to Jesus Christ and the Holy Ghost and the Church. In short, every Catholic can say: "I believe in God"; and there is always someone he can say it to, someone who will be impressed by the statement. Why, then, be so doubtful of our power to speak, write, or otherwise utter thoughts of interest to our fellow-men?

To satisfy my mind on this point I spent an hour last night listening to a man engaged in precisely this sort of thing. He stood on a little wooden contraption, a modernized form of the soapbox, and talked to the crowd in the public square. He merely talked, just as a gentleman should. No oratory, no attempt at persuasion. "This is what Catholics believe. These are our reasons for believing it. We are not saying that you must be convinced by our arguments. Only that you give us a fair hearing." And his talk was simply this: that he believed in God. The reasons he stated for believing in God were those familiar to every Catholic child.

All that concerned me about his talk was to observe how much interest the audience took in it. They were of every description. But they were all profoundly interested. More persons listened to him than to any of the dozen other speakers, though his vocal cords had but ten decibels to their fifty. The audience stayed: I should say some eighty or ninety per cent for the entire period of talks, eight-thirty to ten in the evening. They followed with intense attention. Round and round the edge of the crowd prowled a portly young man casting sour looks at the speaker and murmuring: "All the

bunk to me." But he could not tear himself away.

Now about the time that this speaker reached the middle of his discourse the great tragedy of Harlem was being enacted between the Brown Sphinx and Goebbels' Pride. A step from the Circle, and you could hear the fight from a dozen loud-speakers. Yet this crowd, for the time being, were more interested in hearing a man say that he believed in the existence of God. From all indications crowds would come to hear more talks on the existence of God as long as anyone would be found to speak about Him.

What applies to speaking applies to writing. If what you write is nothing new to the intellectuals, to the theologians and scientists and literati, it may be wholly new to the readers of *Liberty* and *True Stories*. It may be old stuff to the Explorers' Club but highly explosive for the Boy Scouts. It may sound to the members of the Holy Name Society like a repetition of innumerable Sunday sermons; yet to a Baptist or Methodist audience, troubled by the dissolution of Protestantism and wrangles between Modernists and Fundamentalists, it may be manna from Heaven to listen to a plain business man affirming his belief in the historic Gospel.

Then there are the special audiences without number. The Catholics in Cagayan, Misamis Oriental, Philippine Islands, have just launched an imposing weekly called *Ang Commonweal*. I hope they consulted Brother Editor Williams about the title; or if they did not, that he will consider them far enough from base not to engender serious competition. What might not impress the readers of *The Commonweal* might be salvation for the readers of *Ang Commonweal*. To be practical: suppose one of these souls with "nothing to say" were to devote himself or herself merely to popularizing for countless "special audiences": mission periodicals in various countries and languages, parish bulletins, local town or country secular papers, even pulp journals where accessible, the gist of the best in Catholic thought as it appears in the higher-class periodicals and diocesan weeklies; might they not slay millions to our thousands, and thus immeasurably enhance the scope and influence of the Catholic press? Hack work, you may call it; but who of us anyhow write for the immortals?

No, there is always someone, somewhere, who will find what you say a great message, if you but speak what God has spoken to you, as you will always find someone—perhaps an old cripple in a hospital—who will laugh at all your old jokes. Fret no more. It may be that that limited audience will contain minds that will mold the world after its present great ones are forgotten. THE PILGRIM.

INDEPENDENCE DAY

THE celebration of the Fourth of July is confined almost entirely to the youth of this nation. They regard it as an occasion on which they are permitted to discharge cannon and other instruments which use gunpowder and make a loud noise. From one end of the country to the other the day, and most of the night, thus becomes one long, loud noise. And that is about what independence, too, has become in these United States.

Consulting the famous document known to historians as the Declaration of Independence, we find that our forefathers clearly specified certain clogs and shackles upon their liberty. Most of these impediments had been created by the mother country which, by the middle of the eighteenth century, had assumed the mind and mien of the most malevolent stepmother in all folklore. The war which followed the adoption of the Declaration lasted for seven years, but at the end of that time our fathers had achieved their political and personal independence.

Have we lost that independence?

Are we independent of the machinations of men who by their control of credit and the sources of wealth can bring whole classes to misery?

Are we independent of politicians who do not know what love of country is, and who would reject it if it were explained to them, because they love nothing but money and power, however acquired?

It seems to us that a cursory glance over the country would suggest that here we have lost whatever independence we may have possessed. Independence which implies dependence in these two fields, seems to us of no use to civilized society, but rather a menace.

There are many other forces at work in this country of which we can boast no independence. But the instances cited may suffice. Perhaps if the principles of the Declaration were taught in all our schools, of whatever grade and type, we might by degrees regain our independence. We suggest that you take the document down, and pore over it on the Fourth of July. That second paragraph, for instance, is a noble piece of English, but more than that, it is a statement of a fundamental principle in Government which every tyrant tries to overthrow, and must overthrow, if he is to retain his usurped power. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

Some of our learned legislators, along with the advisers of our political leaders, argue that the Declaration is out of date. If it is, good government, too, is out of date.

EDITOR

THE SOUL OF RELIGION

WE are reminded by Washington that religion and morality are "the indispensable supports" of "political prosperity," and "the firmest props of the duties of Men and Citizens." The Father of his country was so deeply convinced of this truth that in his Farewell Address he advised his countrymen to "promote . . . as an object of primary importance, institutions for the general diffusion of knowledge."

Unfortunately, the institutions for the general diffusion of knowledge which the States have promoted are not those which Washington would have

NEW ONLY

WITH this issue, the Editors present AMERICA in a new garb. But AMERICA comes before the public new only in form. In its principles, it remains unchanged. We have experienced no conversion which obliges us to love what once we hated, to tear down where we strove to build, or to rear new altars on the ruins of the old. If the mission of the Catholic press is, as we conceive it to be, to present the belief and practices, the creed and the moral code, the history and the interests, of the Catholic Church, then our principles remain perforce unchanged. Yet the manner in which they are presented can assume a thousand forms, some good, others better and yet others—alas for the chasm that often separates good intentions and results!—weak, faltering, wholly unworthy the sublimity of the subject.

Principles do not change, human nature does not change, but the times change, and with them man's physical and intellectual environment. In these mutations, the light that has its source in the eternal principles of Christian verity, may shine before eyes that have been sealed by error. It is the work of the Catholic press to show, under ecclesiastical supervision and guidance, what the application of an old principle to a new instance actually means and demands, and to the best of its ability to tear from blinded eyes the bandages of error. To

RELIGION AND THE STATE

founded. They are completely dissociated from religion and morality, and the teaching in not a few of the higher institutions seeks directly or indirectly to destroy the Christian religion.

That fact accounts for the gradual dissolution of many of the non-Catholic religious groups, and for the indifferentism of thousands who retain a nominal affiliation with some form of organized religion. It also explains why our "political prosperity" has not reached the stage hoped for by Washington. The firmest props of this prosperity have been removed.

ONLY IN FORM

this work, the Editors of this Review once more pledge themselves.

The field which lies before us, and all Catholic editors, is wide. Its limits are clearly marked, as are those of this world, but within these the mind finds tracts which have hardly been explored, or not explored at all. What lies within, no one can affirm with certainty. We rest content with views only, and the hope that new explorations will bring certainty.

We have our views, assuredly, and it is our intention to set them forth and even to press them. This Review has not been founded to show how its Editors can hold a candle to the noon-day sun, and pass over obscure instances with a shrug of indifference. We have no conviction that in expressing our views, we shall always be right. We hope only to be plain and truthful.

Only in issues that are certain, according to the saying of St. Augustine, is unity imperative. In the discussion of matters that are doubtful, we vindicate for ourselves a freedom which, with equal vigor, we trust, we shall vindicate for those who differ from us. But in all and through all, we propose to ourselves the invariable rule of Christian charity.

With these reflections, we beg the blessing of Almighty God, and the kind consideration of our readers.

WANTED: A LEAGUE

NOT long ago Neville Chamberlain was informing his brethren that the League of Nations had failed. This is no novel conclusion, surely, but Mr. Chamberlain adduced specific reasons for his opinion. The League, he asserted, referring to certain international difficulties recently terminated, "failed to prevent this war, failed to end this war, and failed to save the victim of aggressions."

Nor is this thrashing old straw. That the League has failed to prevent war in various parts of the world, that it has failed to retain the allegiance of some of its most powerful members, that it has been defied and set at naught by at least three of them, are facts which sadden but should not discourage us. They are, rather, a challenge to the energy of peace-loving men and nations everywhere. Admitted that the League has often yielded where greater firmness might have saved it; it does not follow that the basic idea of the League is unsound, or that it is impracticable in our times, even under the more restrictive forms of government which are overshadowing men everywhere. Deep in the hearts of sincere and thoughtful lovers of mankind the conviction remains that it is possible to form a League of Nations which can secure the support of the most powerful peoples, and through united action make war more remote. The fate that has overtaken the League does not prove that a League is impossible. It proves at most that a League with a membership of the type which we have known will fail in the moment when the world most needs it.

As Joseph Keating, S.J., points out in the *London Month* for June, the machinery of the League was not inadequate, while its original statement of principles and purposes was admirable. It will be well to recapitulate these, as they are arranged by Father Keating. The nations agreed to the Covenant in order to promote international cooperation, and to achieve international peace and security by:

1. The acceptance of obligations not to resort to war.
2. The prescription of open, just, and honorable relations between nations.
3. The firm establishment of the understandings of international law, as the actual rule of conduct among governments.
4. The maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another.

Here we have a series of obligations which any government can accept without prejudice to its honor. Perhaps the matter can be put more strongly, but with equal truth, in the statement that these obligations must be accepted, if the peace of the world and the prosperity of nations are to be main-

tained. Yet hardly were the signatures dry upon the document, when some of the principal signatories began to form alliances with members of the League which tended to reproduce many of the old evils which had plunged the world into misery between 1914 and 1918.

In other words, nations signed the Covenant with no serious purpose of holding faith with one another. The League was doomed from the outset.

During the Senate debates on the League, Senator Reed, of Missouri, announced that all wars would forthwith cease, were the nations to observe two Commandments: "Thou shalt not bear false witness"; and, "Thou shalt not steal." Can a League of Nations capable of protecting world peace be formed? It can, but only when all its members are willing to be guided by truth and justice. To establish governments which love truth and justice, is today the task of peoples everywhere. It is a difficult task, but, under a protecting God, not impossible.

THE COMING GENERATION

WITHIN the last five weeks, thousands of young men and women have taken their first degree. Some among them, the more fortunate, know precisely the next step, and when they can take it. These will find their place by September in our graduate schools, or in schools of medicine, law, or engineering. Others stand looking into the future with bewilderment. Further studies are closed to them by lack of financial resources.

Our hearts go out in pity to these young men and women who in the trite yet expressive phrase of many a commencement orator stand at the threshold of life. For sixteen years or more, they have been in our care. What have we done for them, we especially who have known them in their college years? Have we endeavored to develop their minds and their hearts, to instil in them a passion for knowledge and a love of the ethical and moral principles which will make them useful men and women, sources of an influence that is ennobling to all with whom their ways are cast?

Commencement Day is not merely the beginning of a new life for those who have taken their degree. For the teacher and the college administrator, it is a day of soul searching. The teacher realizes that with some he was not a force that stimulated, and he asks if the reason for his failure lies within him. It may, but no teacher, granted that his devotion to his profession is genuine, can truly and fairly bear witness against himself. Even the most capable and conscientious teachers must count their failures, and weep over them. But those who know both teacher and pupil will often find the reason for the failure not in the teacher, but in the pupil.

We pass over those who, although obviously unfitted for academic work, somehow manage to gain entrance into the college. These are practically immune to any teacher's influence. But in many among those who can pass every academic test for

admission, there is something hard, unmalleable, resistant. Intellectually they develop, but their hearts remain contracted. They will never become flaming crusaders, for their thoughts are too much centered on self. Warmth of heart and ready sympathy, added to their intellectual capacity, would give them the force and charm which makes leaders. But that fire has never touched them, and they remain cold and impassive.

For these failures, who must bear the blame? God alone knows. But as we look upon these armies of young people standing wistfully at the door which opens to what they know not, we teachers, administrators, fathers and mothers, may well search our consciences. Have we done our best for them, these young men and women for whom life holds, it would seem, harder tasks than any which have devolved upon us?

OFFER THY GIFTS

THE world today is at sixes and sevens because men have forgotten the law that must motivate all human conduct. We have heard that business is business, that government is government, that a profession is a profession, and at that point the narrow, miserable, selfish philosophy stops. We are left to the conclusion that business justifies itself in taking a profit, that government is eminently successful as long as it does not actually decay, that the member of a profession does all that can be expected of him when he applies himself to the study of law or of medicine or of philosophy. Love, this philosophy teaches, need not enter into business or government or the conduct of a profession, and indeed should not, for it is a disturbing and a distracting element.

But God, as St. John teaches, is love, and there is no phase of human life or of human activities from which God may be safely excluded. Today the world is dark, oppressed by evils that are present, and full of fears of evils to come. Exclude love from government, and you have war. Exclude love from business, and you have a nation of workers who are wage slaves. Exclude love from the professions, and you have physicians who will not spend themselves unselfishly for their patients, and lawyers who are participants before and after the crime. Love is the price to be paid for a world in which men and women can live in the freedom of the sons and daughters of God.

In the Gospel to be read tomorrow, the Teacher of mankind puts that truth before us. God is not satisfied with our gift when it is offered by one who has rancor in his heart toward his brother. Our gift can be laid on the altar only after we have been reconciled with our neighbor. Love of God cannot abide in the heart which harbors hatred.

It is not enough not to kill, not to hate. We must love. That is a fundamental law of life, and for him who violates it there is no welcome at the altar of God. "Go first to be reconciled to thy brother," teaches Jesus of Nazareth, "and then coming thou shalt offer thy gift."

CHRONICLE

CONVENTIONS AND CONGRESS. Representative William Lemke, of North Dakota, on June 19, announced his candidacy for President on the Union party ticket. He selected William Charles O'Brien, a Boston lawyer, as Vice-Presidential candidate. The new party's platform included planks on: avoidance of all foreign entanglements, farm mortgages, a living wage for workers and profit for farmers, financial security for the aged, conscription of wealth in war time, and income limitation. The Rev. Charles E. Coughlin fully endorsed the new party's policies and candidates.

Alfred E. Smith, with four other prominent Democrats, in a letter dated June 21 called upon the Democratic convention delegates to repudiate President Roosevelt and to nominate instead a "genuine Democrat." This group threatened to bolt the party if the President should be renominated.

The Democratic convention at Philadelphia opened on June 23. Most Rev. Hugh L. Lamb, Auxiliary Bishop of Philadelphia, delivered the opening invocation. Postmaster General James A. Farley, National Chairman of the party, addressed the delegates. He stated that the New Deal was the issue of the coming campaign. He attacked the Liberty League and called the Republican platform a meaningless jumble of words. Senator Alben W. Barkley, of Kentucky, gave the keynote speech, predicting victory for the President on his record.

Governor Lehman of New York replied to the pressure brought to bear on him to run for a third term with patient silence.

In the night session of June 25 the century-old two-thirds' rule was rescinded without a debate on the floor. For it, was substituted the majority rule for the nomination of candidates for President and Vice President.

During the same session the convention unanimously adopted the platform submitted to it. In the main it pledged a continuation of New Deal activities. Remedies for existing evils will be sought within the present Constitution unless an amendment is necessary for the satisfactory regulation of commerce, protection of public health and safety, and insurance of economic security. Other party aims were stated as: a sound and stabilized currency; neutrality, strong defense against aggression, labor for world peace; continuation of farm aid with the addition of good roads and electrification for the farms; reduction of government expenses and a balanced budget; war on monopolies; continuation of labor policies; further reduction of unemployment; fuller establishment of civil service.

President Roosevelt was enthusiastically renominated during the night session of June 26.

The "Twenty-Billion-Dollar Congress" ended its second session early June 21. Its last act was the passage of the Ship Subsidy bill, an attempt to extend the American merchant marine through direct government aid. After three months of debate on the tax problem Congress sent the compromise tax bill to the President on June 20. Besides a flat normal income tax on corporations' high levies the bill provides for a super-tax on undistributed earnings of from seven per cent on the balance over sixty per cent. Estimates pointed to a \$785,000,000 addition to the Federal income.

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SIX NEW CARDINALS. With the usual colorful ceremonies in St. Peter's the Holy Father created six Cardinals last week. Four of these were Papal Nuncios who had been unable to attend the public consistory held last December; the other two were close associates of the Pope. The new Cardinal Mercati was an assistant to the Holy Father when the latter directed the Ambrosian Library in Milan, and came to Rome when he took over the Vatican Library. The new Cardinal Tisserant, whom the press called a "book-loving Frenchman," was also noted for bibliographic methods and records. The four other prelates raised to the Cardinalate were Enrico Sibilis, Nuncio in Vienna, Francesco Marchetti, Nuncio in Warsaw, Luigi Maglione, Nuncio in Paris, and Frederico Tedeschini, Nuncio in Madrid. On the day previous to this ceremony the Pope, speaking of the elevation of Cardinals Mercati and Tisserant, told how these two prelates had truly served the Faith by devoting their lives to science. In assigning Cardinal Tisserant to the Sacred Congregation for the Oriental Church, he again spoke of his deep interest and affection for the Oriental Church.

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FRENCH STRIKES CONTINUE. The Blum Government ordered an immediate end to the Rightist militant organizations: the Croix de Feu, the Solidarité Française, the Jeunesses Patriotes, and the Francists. Observers agreed that the order would be only formally obeyed and that the groups would merely transform themselves into political parties, perhaps under other names. Leaders, in fact, openly stated that they would continue to work for their objectives. Party members, however, did not greet the order of dissolution with the calmness of their leaders. Cross of Fire members rioted at Mulhouse, and Young Patriots at Amiens. In Paris the followers of Colonel De La Rocque, staging a parade of protest, fought two bitter street battles with the police. Meanwhile, the strike situation showed losses and gains. The big department stores in

Paris were again open for business after their seventeen-day occupation by the workers. The latter reported the winning of all their demands. But in Marseilles the sailors of fifty ships struck and ran the red flag to their mastheads. They made no attempt to seize and hold the ships themselves, but they refused to obey all officers' orders. The Cabinet announced that there were still more than 200,000 workers on strike in the nation.

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NAZIS PERSECUTE CATHOLICS. Fines estimated at a total of almost \$5,000,000 were assessed against Catholic priests, nuns, and Religious Orders in Germany, after alleged violations of the currency laws. Reliable reports asserted that the Hitler Government offered an amnesty for the priests and nuns if the Hierarchy would voluntarily dissolve Catholic associations. The Hierarchy refused. The Nazi press loosed a nation-wide attack on Catholic institutions, demanding abolition or state control of Catholic Orders and abolition of celibacy among the Catholic Religious. Every trick in the propagandist's bag was employed to destroy the confidence of the German Catholics in their priests and Religious Orders. The Nazis believe, so it was reported, that if they can abolish celibacy, Religious Orders will cease to exist in Germany and the Nazi efforts to wrest Catholic youth away from Church guidance will be facilitated. Archbishop Groeber of Freiburg, Baden, took a stand against the persecution of members of Religious Orders accused of immorality. Other Catholic Bishops issued statements, explaining that the Church was always alert and anxious to suppress improprieties, if any existed. In their public statements the Catholic Bishops were restrained from questioning the findings of the Nazi courts and were obliged to assume that they were real courts of justice.

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ENGLAND ENDS SANCTIONS. The decision of the British Government to abandon sanctions against Italy for having invaded Ethiopia was on the whole favorably received by the British public as being the only measure feasible under the circumstances to avert war. Viscount Cecil, the League of Nations' stoutest defender, still held the decision to have been unfortunate, and David Lloyd George vigorously assailed the Government for having made it. Premier Baldwin in a speech referred to the United States as the chief cause of the failure of the oil sanctions. The giving up of sanctions was praised by leaders in the Irish Free State, Belgium, and Canada. It was still opposed by South Africa.

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IRISH R. A. OUTLAWED. President de Valera declared the Irish Republican Army illegal under the Public Safety Act. The President's move was in reply to the challenge of the Republican Army's decision to hold a military demonstration recently

at Bodinstown, Kildare. The demonstration was prevented by the Free State troops. Speaking in the Dail Eireann, Mr. de Valera referred to the relations between Britain and Ireland and stated that the Irish people were willing to "bury the hatchet" provided they be allowed to go their own way in the matter of independent government with each country recognizing the rights of the other and seeing what steps could be taken in their mutual interest.

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TURKEY CONTROLS STRAITS. At the Dardanelles Conference which opened on June 22 in Montreux, Switzerland, Turkey proposed dropping present international control of the Straits, giving virtually unlimited freedom to Soviet Russia to send warships from the Black Sea but curtailing the rights of other nations to enter. Except for Japan, the nations represented favored Turkey's request for refortifying.

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LEAGUE SANCTIONS AND AFTERWARD. Argentina was reported as having informally notified the League of Nations that she would withdraw from the League if the coming Assembly should recognize Italy's annexation of Ethiopia. The British Government, however, made it clear that the abandonment of sanctions did not imply the formal recognition of Italy's conquests or financial assistance to Italy at present. With sanctions virtually out of the picture, attention of international politicians reverted to the revival of a "united front" against Germany between Italy, Great Britain, and France, as was at Stresa. The International Labor Organization conference voted June 18 to lay over until next year a final decision on the shorter week in the textile industry. Opposition from United States employers was cited as a serious obstacle.

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PENETRATION OF NORTH CHINA. The Japanese continental expansion continued in North China. Peiping felt Japanese military pressure last week as 3,000 Japanese troops with full war equipment entered the city and paraded through the legation quarters. Chinese were bewildered. Japanese sentries, with bayonets drawn, faced residences on the streets lined with the curious to prevent the possible throwing of bombs at the troops. The penetration of North China was accomplished by the mere threat of force as an instrument for the manipulation of autonomously inclined Chinese. From a military point of view it has been less costly and very effective. Tokyo feels that domination over North China is necessary to the future existence of Japan as a first-class Power. Both as a market and as a producer of raw materials North China can greatly benefit Japan in a world of trade rivalry and economic barriers. In time of war the reserves of China would serve as a necessary weapon.

CORRESPONDENCE

CATHOLIC DIVORCE

EDITOR: The article by Father LeBuffe, S.J., in *AMERICA* for June 13, entitled "Does the Church Grant a Divorce?" is most commendable. Many Catholics have not an adequate understanding of the Church's attitude toward divorce, since they do not realize that the Church does recognize the real severance of the matrimonial bond as possible in the two cases described in the article: first, a marriage contracted by two unbaptized persons, which can be dissolved by the Pauline privilege; and second, a marriage between two baptized persons, that is, a "ratified" or sacramental marriage which has never been consummated, and which can be dissolved by the solemn religious profession of one of the parties or by a direct dispensation of the Pope.

It might be well to add that there are other cases in which the Church can grant a real divorce. For example, two unbaptized persons are married, and their union is consummated. Afterward, both receive Baptism, but subsequently to this they have no marital relations. Such a marriage can be dissolved by the authority of the Sovereign Pontiff. Again, a marriage (even consummated) between a baptized person and an unbaptized person can be dissolved by the same supreme authority, as seems evident from the practice of the Holy See on several occasions in recent years.

One misleading statement in the article might be noted. It is asserted that in the case of the Pauline privilege, when it is discovered that the infidel will not live peaceably with the convert, "the Catholic is granted a divorce, i.e., the existing marriage bond, validly contracted while both were infidels, is dissolved, and the Catholic is free to remarry." Now, it is the unanimous teaching of theologians that when the Pauline privilege is used, the first marriage is not dissolved until the baptized person actually contracts a new marriage. This is also clearly stated in the Code of Canon Law (Canon 1126).

It might be well also to remark that the Church's power to dissolve a ratified (sacramental) but non-consummated marriage extends to the marriages of all *baptized* persons, and not merely to marriages in which both parties are *Catholics*.

Esopus, N. Y. FRANCIS J. CONNELL, C.S.S.R.

BAREST ESSENTIALS

EDITOR: That a theologian of Father Connell's ability and attainment found my article worthy of his attention is a source of real gratification. His comments are made deservedly, though, in justice to myself, I would note that I was trying to keep

to the barest essentials in the article. Father Connell's remarks are, therefore, rather supplementary than corrective, are they not? I left much out; I doubt that I misstated anything. If in trying to be brief, I said anything that was "misleading" it merely proves once more the old adage—"I strive to be succinct, and I become obscure."

New York.

FRANCIS P. LEBUFFE, S.J.

VIKING BURKE

EDITOR: In his article on Gladstone and the Prince Consort, the late Mr. Chesterton dealt well and ably with the ironies of history. Yet I wonder how many of your readers appreciated the quite unconscious ignorance which revealed Mr. Chesterton, may God bless him, as the unhappy victim of a Protestant education.

For he assumes that an Irish gentleman of the eighteenth century would have used O'Bourke as the "correct" form of the name of England's most famous Irish statesman. I am afraid that he was not close enough to Ireland's old traditions to know that Burke is not a name of Irish origin. The connection of the Burke family with Ireland's history is as long as it is honorable, yet it is a family accounted Irish by old settlement and intermarriage, not by origin. That origin may be English, but more probably it is Norman. And this means that it may be traced to one of those inhabitants of the Danish coasts and the Norwegian fjords (known as Vikings and Norsemen to some of our Aryan friends). The correct Irish version of the Burke name is McWilliams, and members of the family who bore that name became as famous in Irish history as did their cousins, the Lords Gainsborough, in that of a sister kingdom.

Pontiac, Mich.

JULIUS HERMAN FRASCH.

MISREPRESENTATION

EDITOR: It is interesting to note in the new edition of the *World Book Encyclopedia*, published by W. F. Quarrie and Co., of Chicago, that listed under the heading, "Character Training," and the sub-heading, "Ambition," the student is referred to an article on Plutarco Calles, page 1098, which lauds the ex-dictator for attaining his ambition, the Presidency, "without money," and explains the love the Mexican people bear for him, because he succeeded in separating Church and State. He is suggested as an example for the child to imitate.

The entire article is a complete misrepresentation of facts. This sort of thing ought to be brought to the attention of Catholics who may be asked to invest in the *World Book*.

Chicago, Ill.

CATHLEEN G. DOWD.

LITERATURE AND ARTS

OUR LADY'S POETS WIN THEIR PRIZES

LEONARD FEENEY, S.J.

HEREWITH we submit the nine winning poems in the "Poem for Our Lady award" which began on March 15 and ended on June 16.

The number of poems entered in this contest was just short of 2,700. The poets hailed from all parts of the United States and Canada. We had poems in eight foreign languages, and one in Braille.

We found in a check-up after the contest had ended that a majority of the best known Catholic poets in the country had sent in contributions, which makes the winning of a place a distinction. The fact that only two such poets, William Thomas Walsh and James J. Daly, S.J., occur in the selected group may argue to a deficiency of judgment on the part of the jury; but it also argues to their utter impartiality. Incidentally, we are enormously grateful to two such distinguished writers as Father Daly and Mr. Walsh for sending us their poems, and we feel that they will not be offended at being found in humble places on our list, knowing as they do, and as we do, that it was all courtesy to Our Lady which induced them to join their proven talents to those of our struggling versifiers.

The names of the poets in the order in which they were chosen are as follows: 1) Sister Mary St. Virginia, B.V.M., The Immaculata, Irving Park Boulevard, Chicago, Ill., (*A Nun to Mary, Virgin*); 2) Florence C. Magee, Hotel Canterbury, San Francisco, Cal., (*The Annunciation*); 3) John Louis Bonn, S.J., Boston College, Chestnut Hill, Mass., (*Madonna*: 1936); 4) Margery Mansfield, 516 E. 78th Street, New York City, (*Appeal for Women*); 5) Alfred J. Barrett, S.J., Woodstock College, Woodstock, Md., (*Mary's Assumption*); 6) Paula Kurth, 540 East Boston Boulevard, Detroit, Mich., (*Our Lady of the Way*); 7) William Thomas Walsh, 1 Convent Avenue, New York City, (*Marriage Song*); 8) Frances Frieske, Stillwater, N. J., (*The Last Years*); 9) James J. Daly, S.J., University of Detroit, Detroit, Mich., (*The New Tithonus*).

As to the standards applied in the selection of these poems, we may say that we were attracted

to originality of treatment. We also liked some show of modernity without too great a sacrifice of traditional form. It would please us to have it said in some future time: "These were clearly poems written by Americans in the year 1936 or thereabouts." We were not particularly partial to verses done after the manner of the Victorians or the Medievalists.

Sister Mary Virginia's beautiful sonnet is conspicuously such. It is the voice of a nun kept at its proper quiet pitch and yet saying something strikingly challenging and true. Florence C. Magee has caught the great moment of the Annunciation with remarkable economy and power. The last stanza of Father Bonn's poem, we think, is the very best four lines written in the contest, comparable only to the exquisite fifth stanza of Father Barrett's. Margery Mansfield's poem has probably the defect of being too specialized in theme and somewhat loose in form, but its intensity and sincerity could not be denied. Paula Kurth's is a graceful poem, every word of it lyrical; and the compact beauty of William Thomas Walsh's stanzas will shine out even more clearly on a second reading. Frances Frieske loiters descriptively at the beginning of her poem, but finally brings it to a point of high pathos and extreme tenderness. Father Daly's gay-sad stanzas are delightfully lyrical and rememberable.

One other poem charmed us, and had it not been for the limitation of space we would have published it as the tenth award. It was written by Francis Maguire, of Medford, Mass., with the title of *Mary Now*.

And so we bid Our Lady's Poetry Contest a fond adieu. We are especially grateful to the members of AMERICA's staff who acted as judges. It is our hope that out of this enterprise will come a book, one in which all the good poems submitted will appear, not merely those picked by the "stupid committee." If we have done anyone an injustice, Our Lady will make it right with them when they go to join their voices to the chorus of angels who sing her praises in Heaven.

A NUN TO MARY, VIRGIN

I had gone fruitless and defenseless, Lady,
Had it not been for your strange Blossoming;
Out of the sun and rain, in still and shady
And lonely moorlands, uncared by wing,
My having life had been a thing to mourn for,
Passing none on nor yielding up perfume—
Without you, I had cringed beneath men's scorn for
Skylarks that soar not, trees that do not bloom.
Without you, I had had no answer to
Sharp gibes against my love and my sweet Mating—
Now, as I reach to take a Child from you,
These lips send far beyond my cloister-grating
The canticle a million maids have cried,
Finding in you yourselves: and justified.

SISTER MARY ST. VIRGINIA, B.V.M.

THE ANNUNCIATION

The Angel, grateful for each borrowed sense,
Gazed at the sight:
A girl so white,
With slender fingers tense
Upon the table edge (around his head
The smell of new-baked bread)
The while unhurried tones fell low, and clear,
And near.
Alone, yet not alone, yet not alone,
She fell not prone;
But leaning a little against the wall,
The while the sun grew late,
She knew . . . she knew . . . she knew—why all
Her life she had been separate.

FLORENCE C. MAGEE

MADONNA: 1936

The laborer to the lady: Yes, there are
Names like the day-spring and the morning star,
Gold arc and ivory tower, yet none of these
Meets my big need, o bitterness of the seas.

But Maiden, you have a name like a steely flower
Electrical and sharp—or is there power
Over wheels' crush and the grind of dynamos,
O lily of iron, o cleft in granite rose?

The lady to the laborer: I have heard
Voice under voice that speaks—the hiss that stirred
And steamed the sooty air—yet turn, turn wheel
Of braced and steady earth beneath my heel.

Coiled round my world, is he, and his coils are cold?
Yet though tooth be acid and the jaw be gold
Lo the worm! lo the serpent! lo the fanged with flame
And metal snake doth magnify my name.

JOHN LOUIS BONN, S.J.

APPEAL FOR WOMEN

Madonna, it being indisputable that many
Flowers were offered you, through many centuries,
And that my nosegay's wilted by my fevered hand,
I bring plain words.

Suffering Madonna,
Acquainted well with grief, you yet were spared
The gun forced in his hand, the boy made killer.

The cross is symbol of the sinless life,
Death in the consequence of right. Therefore
I shall not blaspheme by calling this a cross.

But Mother, hear us! Must the womb forever
Cradle the killer? Must we women endure this,
We who have seen our lovers fooled, befuddled,
Tools of ruin, tools of maniac greed?
Shall we now see, in turn, our sons degraded?—
And not to the young bride shout "Stop!"
If you have purity in you, hold from this!
Lend not your maiden whiteness to this death,
Bear not the innocent child for this destruction!"

From double desecration, Mother, Mother,
Universal Mother, we turn to you, for man.
Ask that our hearts be opened to your love,
To see in love impartially all your children,
Knowing the only hope left is parental
Love for all mankind. Disputes fall down
When love replaces guilt. We have been guilty.

Smile on your troubled children, pour your mercy,
Mature our hearts, and cleanse our eyes for love.

MARGERY MANSFIELD

MARY'S ASSUMPTION

"Factum est silentium in coelo, quasi media hora."
Apocalypse: viii, 1.

There was silence in heaven, as if for half an hour—
Isaian coals of wonder sealed the lips
Of Seraph, Principality and Power,
Of all the nine angelic fellowships.

The archangels, those sheer intelligences,
Were silent, with their eyes on heaven's door.
(So must our fancy dower them with senses,
Make them incarnate in a metaphor.)

There was silence in heaven as Mary entered in,
For even Gabriel had not foreseen
The glory of a soul immune from sin
Throned in the body of the angels' Queen.

Blessed be God and Mary in whose womb
Was woven God's incredible disguise.
She gave Our Lord His Body. In the tomb
He gave her hers again and bade her rise.

Bright from death's slumber she arose, the flush
Of a chaste joy illumining her cheeks;
Among the motherless in heaven there was a hush
To hear the way a mother laughs and speaks.

Eye had not seen, nor ear of angel heard,
Nor heart conceived—until Our Lady's death—
What God for those that love Him had prepared
When heaven's synonym was Nazareth!

Her beauty opened slowly like a flower,
Beauty to them eternally bequeathed.
There was silence in heaven; as if for half an hour
No angel breathed.

ALFRED J. BARRETT, S.J.

OUR LADY OF THE WAY

There are so many roadways
Lacing the lovely world,
So many bugles playing,
So many flags unfurled,

I took no heed of bearings
Nor knew the east from west;
And, if a path were pleasant,
I thought it was the best.

But my Beloved saw me
(He watches day and night),
He asked a gracious Lady
To lead my steps aright.

She set me on the highway
That winds to Paradise
And guards me with her mantle
And the love of her pure eyes.

Now praised be God Who sent her.
When I was all astray,
And praised be she, my Mother,
Our Lady of the Way.

PAULA KURTH

MARRIAGE SONG

You are more beautiful than light
That trips across a waking lawn
To pour on jonquils washed with night
The hoarded prism of the dawn.

You are more lovely than the ray
That trembles on a new-born leaf
When dusk steals on the drowsy day
To gloat on beauty like a thief.

Since that white flaming speechless hour
When vast and overshadowed wings
Housed you with Joy itself, the Power
To Whom its own perfection sings.

O bride of uncreated light,
Caressed by love's infinity,
No longer let our sun be bright
Or any star be fair to see.

Mother of light that walks on water,
Mother of light that heals the dead,
Eternal Splendor, chosen daughter
Of light, has aureoled your head!

WILLIAM THOMAS WALSH

THE LAST YEARS

Bright as the flashing of a drifting leaf
And light as the reflection of a flower,
Tall as in maidenhood
And slender as a fern,
She stands;
Her hands rest waiting whitely in the sun,
In frail, still curves, insensible of warmth,
Waiting.
The wind blows shadows on her face
Or breathes the sun in faded liquid rings
Upon her cheeks,
Pale in the softened oval of her veil.
Never, through the long flowing of the years
Has wonder stirred her waiting.
Never, though night be long
To draw its darkness from her door
And she, sleepless, may rise to meet the light,
Has doubt questioned the patience of her heart.
Slowly, with steady steps and beauty-drowned eyes,
She walks her path and smiles at all around,
Seeing her Son here on the old man's lips
Or in the child's high song.
She takes her bread of one, her water of another,
She, the now childless mother of them all.
Soon, they will doff their ever changing flesh
And stand before her, naked in their thoughts,
Frightened and clinging, crying to her love,
To her who weights the balance of her Son.
And she, stretching her arms down to the very earth,
Will comfort them, her children and her God's—
Now in the soft sad dusk
When the shrill cricket dims his weary note,
She stoops her head upon her hands and prays,
As patient as a child awaiting sleep:
The maid, who taught her God to pray.

FRANCES FRIESEKE

THE NEW TITHONUS

Unless you become as little children—

My Mother is a lily,
My Mother is a rose,
My Mother is the fairest flower
That in God's garden grows.

She is a royal maiden
Of wondrous lowly mien,
Who walks with saints and angels
As if she were not Queen.

Christ keeps her young and lovely,
With all those maiden ways
He knew so well at Nazareth
In Boyhood's tranquil days.

Now I shall not grow older,
Though years on years be piled;
For I call her my Mother,
And she calls me her child.

The old have not young mothers—
This truth none can gainsay—
And mine shall always be as young
As all the flowers of May.

JAMES J. DALY, S.J.

BOOKS

PIONEER JESUIT IN CALIFORNIA

RIM OF CHRISTENDOM. By Herbert Eugene Bolton. The Macmillan Company. \$5

NEARLY everybody thinks of missionary activity on the part of the Society of Jesus in North America in terms of Jogues, de Brébeuf, and their companions laboring in Canada. The mention of Mexico and California recalls rather the work of the gallant Franciscans. Yet the early chapters of this excellent historical biography by Professor Bolton, which is a distinct and valuable contribution to historical science, contain a revealing sketch of two centuries of the missionary work of the sons of Loyola in New Spain. From them we learn that the Jesuits were in those regions at an earlier date, gave to the Church more martyrs, and were more successful than their French brothers.

From among those who labored in Mexico and what we now call the Southwest country, Professor Bolton has chosen to write of Eusebio Francisco Kino, whom he calls the Pacific Coast pioneer. His selection has been a happy one and his treatment of this man—who so well typifies all that was best in those who pushed out into the wilds in search of souls—is scholarly without being heavy or dull. Looking upon the missionaries as the adventurers of the seventeenth and eighteenth centuries, and as successors of the *conquistadores* of an earlier day, the author has caught and vividly portrayed their spirit and their life. His book, reading almost like a novel in parts, is entirely red-blooded.

Well documented throughout, the volume points to the original sources from which one desirous of further research may draw material.

Kino, the figure who dominates the book, is a truly amazing person. Possessed of an almost hypnotic power to win and influence men, gentle without being weak, full of unquenchable optimism, he was a skilled mathematician, a cartographer whose maps won fame in Europe, a superb diarist, an Indian diplomat, a clever business man, historian, and explorer. Above and before all of these things he was a priest whose heart was aflame with a burning zeal for souls. Gifted with a strong constitution and boundless energy, his labors were astounding. For nearly a quarter of a century he roamed through the Southwest establishing missions, caring for them, bringing thousands of Indians under the civilizing influence of the Church, constantly in the saddle, breaking new trails, ever seeking to push further and further the rim of Christendom; exploring, converting, organizing, writing. To him must be given credit for the discovery that California is not an island (as Drake had said) but a peninsula. All these things he accomplished with comparatively little material aid and despite staggering obstacles. Through it all, in the face of opposition from men as well as nature he labored on, ever retaining his high enthusiasm, dying at last in the midst of his labors at the age of sixty-six.

In humility and poverty he closed his glorious career. "If this story is too long," Professor Bolton says, "Kino himself is to blame, so many and so continued were his activities. Some men rise like a rocket, illuminate the scene for a moment, then disappear from view. Kino was not one of these. His light, beginning modestly as a candle flame, burned ever more brightly, lasted through decades, reached its maximum in his mature life, and was in full glow when suddenly he died."

It was in Pima Land that the powers of this man who had once longed for China bore full fruition. "Here his boundless zeal, his vaulting imagination, and his astound-

ing energy found room, though often hampered by misinformed superiors, by the honest fears or the petty jealousies of smaller calibered associates and by the secret or open hostility of secular neighbors whose desire to exploit the Indians made him their natural enemy."

Such is the man who steps forth again from the pages of this book. Nor is he alone. The book is full of vignettes of his fellow laborers, of Indian life and customs, of uprisings and martyrdoms, of squabbles and petty jealousies and whispering campaigns. You can't read this biography at one sitting, but you will not want to put it down for long. It makes an excellent companion volume to Father Talbot's *Saint Among Savages*. RICHARD L. ROONEY, S.J.

COOLIDGE WITH A LYRE

A FURTHER RANGE. By Robert Frost. Henry Holt & Co. \$2.50

ROBERT FROST is said to possess an integrity all his own, one which has not yielded to the variations of present-day movements in poetry. This is true. It comes of his having a metaphysic of sorts. He believes, for instance, in an intrinsic difference between the intelligence of a man and an animal, doubting if a monkey will ever come "within a million years of an idea." He also is not exactly set against the idea of an after life. On this point he avers: "There may be little or much beyond the grave, but the strong are saying nothing until they see." Such a remark passes, as it were, for humility.

Frost also possesses a meager but very definite set of moral standards. He believes in work, thrift, in doing one's duty, in keeping one's peace, in minding one's business. "I can't help owning the great relief it would be to put these people out of their pain," he says of the city tourists who gather around the country roadside stands and infect the simple rural folk with their nervous ways of living. But he adds promptly: "I wonder how I should like you to come to me and offer to put me gently out of my pain." Such a remark passes, as it were, for charity.

Nevertheless, in the cramped world of those few certitudes which his mind allows him Robert Frost works with an unquestionable talent. His economy of expression and his ability to handle an intensely dramatic situation with a swift, apposite, home-spun phrase arouses one's admiration and exacts one's praise.

Frost is native neither to the White nor the Green Mountains, coming originally from California. But he passes for a Yankee and seems to take pleasure in being identified with the laconic, iron-shrewd characters he interprets. It is hard to believe that he chops nearly as much wood as he pretends to, or that cows, hens, and barnyards are his chief loves. He has been known to enjoy the tea life of social England and is at present a professor of poetry in a college. But this does not in the least detract from his quality as an artist. His poems are authentic because the people he treats of, while inarticulate themselves and unconscious to a great degree of their own dramatic value, are skilfully interpreted by this stranger and friend in their midst.

There is evidence in *A Further Range* that Robert Frost is in danger of mistaking his own powers. His *Build Soil—A Political Pastoral* is exceptionally bad. He is an artist, and only that, capable of reproducing in authentic accent the voice of a Vermonter in such a poem as *Voice Ways*.

His is not a wit, and his ten epigrams inserted in this collection are not successful. Neither is he capable of enunciating successfully an economic philosophy.

LEONARD FEENEY, S.J.

CATHOLICS AND THE NAZIS

HITLER'S FIRST FOES: A STUDY IN RELIGION AND POLITICS.
By John Brown Mason. Minneapolis: Burgess Publishing
Co. Printed as Manuscript.

THIS is the work of a Protestant, the professor of history and government at Colorado Woman's College, who in his own words "writes as a student of history and government fascinated by the problem of politics and religion, who believes that the Catholic Church in Germany is not fighting merely her own battle when she struggles so tenaciously for independence from state control and for the freedom of religious life outside the walls of churches." With diligence and impartiality Professor Mason has traced the history of the Nazi struggle with Catholicism from 1930 down to the beginning of this year. His sources have been over 3,000 issues of Catholic and Nazi newspapers in Germany and Austria as well as other periodicals and the official pronouncements of the Holy See and of the German Bishops, the most important of which are reproduced in translation. Every attempt is made to give an entirely unbiased picture of the struggle, and without endorsing their views the author quotes at length from "Catholics who praise Hitler," such as Schmaus and Lortz.

The central feature of his study is the growth and the analysis of the Concordat of 1933. He is careful to distinguish its merits, such as that the "Church is here given the express right to apply the various provisions of Canon Law...to her members in Germany" as well as the liberal educational provisions. Article by article the fulfillment is compared with the pledges therein contained. While the author is cautious in expressing his views, he is far from optimistic as to the outcome. With regard to the youth organizations, he frankly states: "How Herr von Schirach can harmonize his order [forbidding multiple membership] with the provisions of the Concordat is a riddle. In spite of the repeated efforts of the Catholic youth organizations and the ecclesiastical authorities, his prohibition has not been lifted." He notes discerningly that while Catholic professional and trade organizations are not hindered by the agreement there is nothing to stop the Nazis from exercising pressure to make members leave.

"The question of a genuinely friendly relationship between the Catholic Church and the totalitarian Nazi state is more," he holds, "than a matter of time or a question of good will." Clashes are inevitable. To the allegation that Rome has not spoken he replies that this is no sign that a condemnation may not be issued in the future, and cites similar instances of long-delayed pronouncements, as in the case of the *Communist Manifesto* and the *Action Française*. Professor Mason's study is an invaluable aid for Catholics and non-Catholics alike, and it is to be hoped that he will issue it in ordinary book form. JOHN LAFARGE, S.J.

REVISED AND PERFECTED

THE CATHOLIC ENCYCLOPEDIA. VOLUME I. REVISED AND ENLARGED. Editors: Edward A. Pace, James J. Walsh, Peter Guilday, John J. Wynne, Blanche M. Kelly. The Gilmary Society, Inc.

NOT a word need be added here to praise the first edition of the *Catholic Encyclopedia*. Since the first volume was printed, in 1905, there has been a continuous and a most enthusiastic acclamation of this achievement which has done more good for the Catholic Church in English-speaking lands than any other book publication. Of the original editors, three have received their reward from God: Charles G. Herberman, Condé B. Pallen, Thomas J. Shahan. Two have the reward in this life of seeing their early work enlarged: Father Wynne and Msgr. Pace. Three new editors have helped bear the responsibility: Dr. Walsh, Msgr. Guilday, and Dr. Kelly. For some years, this revision has been

promised. Now that it has been issued, its necessity becomes obvious. The original work was completed in 1914. Since the calamity of that year the world has changed, thought has changed, things have happened. Therefore the *Catholic Encyclopedia* had to be changed. Since that time, the editors discovered many means of improving upon their original plans. Therefore, the *Catholic Encyclopedia* would be changed. The Preface indicates briefly the advance of the new over the old. Every article has been reconsidered: if obsolete, it was discarded; if repetitious, it was pruned; if wordy, it was condensed. Every new possible topic was considered; if of importance, it was given adequate treatment.

Other changes bringing about modernization were made. There are new illustrations added to or substituted for the old. There are new maps to replace old maps and the maps that were made ancient history by the World War. A most helpful improvement was made when the definition, derivation, and pronunciation of the title of the article were given.

The scope of the entire work was broadened: previously, the norm of judgment as to inclusions was that of strict Catholicism; now it is that of general reference to all that might concern Catholics. The result of all the revisions, then, is perfection in an encyclopedia that was considered almost perfect. I would urge a minute comparison between the edition of 1907 and that of 1936, such as I have just completed. No further words of mine would then be needed to persuade one that the Revised and Enlarged *Catholic Encyclopedia* is an absolute necessity for everyone that possesses the first edition. The de luxe edition, the Shahan Memorial Edition, fittingly commemorates the Bishop who labored so zealously as the first pioneer and promoter.

FRANCIS TALBOT, S.J.

BRIEF GLANCE AT OTHER BOOKS

THE STORY OF SCOTLAND YARD. By Sir Basil Thomson. Doubleday, Doran & Co. \$2.65

A life of Scotland Yard from its earliest beginnings down to recent times told by a man who took charge of the criminal investigation department of the Yard in 1913. Its 347 pages include a great mass of detail—the Yard's many and serious difficulties in early years, its recognized success later. Sir Basil has interspersed this historical relation with interesting accounts of cases which confronted the Yard, and made his project entertaining and interesting. Published last week.

THE GOOSE ON THE CAPITOL. By Leonard Bacon. Harper & Brothers. \$1.50

THE author seems to have abandoned as hopeless his efforts to become a philosophical poet, one with a message touching life's spiritual absolutes, and has got down to the business of being a journalistic satirist. A little of the old flavor of the Bacon of five years ago lingers, but not much. His themes are now such subjects as William Randolph Hearst, James A. Farley, Father Coughlin, President Roosevelt, the Townsend Plan. It is all dated poetry, not likely to be remembered six months hence. He is enormously clever, a skilful verse-maker, not particularly funny, and utterly devoid of charm. We prefer Arthur Guiterman.

BROADCASTING YOUR TALK. By O'Brien Atkinson. The America Press. 25c

DO you wish to speak convincingly over the radio in explanation or defense of your Faith? To be rid of phobias read this booklet by O'Brien Atkinson, of the Catholic Evidence Guild of New York. Beginner's troubles are treated from the experienced standpoint of a practical advertising man, skilled in psychology and acquainted with the particular technique needed in the presentation of supernatural truths. How to be clear, how to be interesting, how to prepare a radio script, how to meet an indifferent audience, are some of the matters treated. The book is enhanced by a thorough index.

THEATER

NOW that the Pulitzer prize is awarded and the summer theaters are in operation, let us cast a backward glance over the late theatrical season of '35 and '36 and decide what we liked in it, and how much, and why.

It is an easy task for we have had an unusually brilliant theatrical season. Almost without reflection one can run off half a dozen dramatic hits which have deserved their spectacular success. One can also run off half a dozen that did not. That condition is usually with us and one accepts it with such philosophy as the years have taught one.

In my next comments, I look forward with considerable pleasure to discussing the worst plays of the past season. Today, the simplest way of presenting my own selection of the best plays is to list the plays I found worthy. After that I shall give my reasons. Here is the list:

Bury the Dead, by Irwin Shaw.

Idiot's Delight, by Robert Sherwood.

Ethan Frome, dramatized from Edith Wharton's novel, by Owen and Donald Davis.

Victoria Regina, by Lawrence Hausman.

Parnell, by Elsie Schaeffler.

Dead End, by Sidney Kingsley.

Pride and Prejudice, dramatized from Jane Austin's old novel, by Helen Jerome.

It will be observed with surprise and perhaps with pain that *Winterset*, by the distinguished Maxwell Anderson, is not on the list. This does not mean that I did not find Mr. Anderson's play beautifully written and interesting. But I have put on my first list those plays which, it seems to me, have much to give us beyond mere verbal beauty, or entertainment, or both. Unfortunately, some of the plays I have listed are seriously objectionable in certain language they employ and in certain ideas they express. Of these the most important examples are *Bury the Dead* and *Idiot's Delight*. Both need careful expurgation. But I am considering *Bury the Dead* and *Idiot's Delight* as powerful propaganda against war. For stark, staring hideous realism in picturing war, *Bury the Dead* is one of the most convincing pieces of propaganda I have yet seen. *Idiot's Delight* makes its vivid effects by a wholly different method. It will find its converts among those who object to "messages" and who, if they must learn, prefer their knowledge sugar-coated with comedy. Its immoral sex episodes, referred to in passing, as it were, interest no one and are merely nasty excrescences on an otherwise healthy piece of work.

Ethan Frome is a study of powerful emotions in simple types. It uses the scalpel on the brains and hearts of elemental men and women and shows them no more and no less helpless than the sophisticated, in the grip of forces stronger than themselves. It is well for the majority of us to be reminded of this brotherhood of human experience.

Victoria Regina and *Parnell* are both history, and very good history at that. *Dead End* offers us an implied but powerful plea for the small boys brought up in city streets and along river fronts. Here again, the play was spoiled by sordid details. I am not one to insist on a "lesson" or a "message" in every play. But I see no reason why a play should not strike our hearts and our brains as well as at our sense of humor and our spinal columns. It was some such reflection as this that impelled me to omit *Lady Precious Stream* from my list. That was art and it was very beautiful—but it was not living as we know life.

In a second group, however, setting forth the plays designed wholly for amusement and entertainment, I put it at the head, with four wholly charming comedies over which we can laugh delightedly or sigh sentimentally, or do both, as our little hearts dictate:

Lady Precious Stream, by S. J. Hsiung.

The End of Summer, by S. N. Behrman.

Call It a Day, by Dodie Smith.

First Lady, by Katherine Dayton and George Kaufman. *Remember the Day*, by Philo Higley and Philip Dunning.

Libel, by Edward Wooll, is in a class by itself. It is a drama with moments of melodrama, and it has been one of the big successes of the year. In writing, in acting, in direction, it was as nearly perfect as a play with its melodramatic theme could be. I was tempted, though not very strongly, to put it in the first list. If it were a comedy it would be on the second. I hesitated, also, over Clifford Odets' drama, *Paradise Lost*. There is thought here, in plenty, and tragedy, too. But Mr. Odets' fault in this play, as in his others, is over-emphasis. He will shout to the gallery.

Another serious play I liked was *Love on the Dole*, by Ronald Gow. It was a gloomy but amazingly realistic presentation of life among the lower English working classes. The author gave us no suggestion or hope of remedy. His viewpoint was that of Mr. Odets in most of his plays. An equally depressing outlook was revealed by Albert Bein and Jack Goldsmith in their strong drama about Southern industrial workers, *Let Freedom Ring*. Nothing but a revolution, and the complete destruction of our social system, will satisfy these bright young men. I commend them to an immediate and careful study of, and a visit to, the lands in which revolutions have occurred since the World War.

But when all is said and done I must admit that the two plays I have most thoroughly enjoyed this winter are both revivals—Bernard Shaw's *Saint Joan*, with Katherine Cornell, and Ibsen's *Ghosts*, with Alla Nazimova. In both plays it was the perfection of the acting that held me. *Ghosts* is one of the most morbid plays on the stage, but the acting of Madame Nazimova lifts the spectator out of its blackness and into the glory of great art. She has revived it again this Spring. No theater-lover should miss it. As to Miss Cornell, she was far above any of the half-dozen Joans I have seen in the part, though some of them—notably Winifred Lenihan in the Theater Guild production of twelve years ago—gave me an unforgettable evening in the theater.

Each of the comedies on my list is charming in its way. If one wants brilliance and satire *First Lady* fills that demand, with Jane Cowl doing her best work in the star role. If one is sentimental, *Call It a Day* adds to the mellowness of one's mood. *The End of Summer* strikes deeper. New Yorkers have wasted a lot of words at dinner this past winter arguing as to whether the psychiatrist in it (Osgood Perkins) is a villain or an ornament to his profession. In short, our stage this year has held something to suit every taste. There has been almost an effect of repletion.

As usual, some experiments have been tried on us by authors and directors. *Winterset* was a supreme example. Mr. Anderson's blank verse was whispered by young persons wholly, or almost wholly, unseen. They were loitering under Brooklyn Bridge, or foregathering with the hero in or near a lower East Side New York tenement. In either case they were almost invisible and almost inaudible. I was thoroughly fed up with them and I was very grateful to the late Percy Hammond when he put into words what so many of us thought and hesitated to say about the work of a modern master and a modern director. We could not see why slum characters had to address one another in blank verse, nor why they could not be seen and heard while they were speaking, by the audiences that had paid to see and hear them. Mr. Anderson has hypnotized a lot of writers—in part by his genius, in part by his reputation. There are those who are blind to any faults in his work, and there are those who are afraid to proclaim the faults they see.

ELIZABETH JORDAN

FILMS

AMONG several excellent new releases is the picturization of Marc Connelly's stage success, *The Green Pastures*, which, like all good plays, has ended up in Hollywood. And happily, too, for the splendid scenic effects made possible by screen photography add a final brilliance and theatrical plausibility to this interpretation, in Negro folk style, of God and Creation. The transitions from the modern colored Sunday school, where the preacher is instructing his children in the ways of "De Lawd," to the acting out of the Biblical narrative are accomplished skilfully and with striking effect. An all-colored cast plays with simple reverence and sincerity, and Rex Ingram, as De Lawd, scores heavily by the intelligence and dignity of his performance. A majestic musical background is provided by the Hall Johnson Negro choir, whose rendering of the spirituals is as deeply moving in this film as it was in the stage version. (Warner)

AS part of the Shakespeare boom now going on in Hollywood, Metro offers a film history of the belligerent Montagues and Capulets. *Romeo and Juliet*, unfortunately, is important more for its aims than its accomplishments and turns out to be rather a tailor-made production. It deserves some praise in that it will be, for those of the movie masses who are still curious about the Bard, an introduction to one of the great tragedies of literature. The intelligentsia will find it conventional and uninspired, as indeed it is, and the common garden variety of movie-goers will find its action slow and its dialogue, as spoken, cumbersome. But if I do not recommend *Romeo and Juliet* as superlative entertainment, I do urge you to see a fine "short" contained therein, entitled *Mercutio, the Merry Madcap of Verona*.

The great redeeming feature of the film is the playing of John Barrymore as the poetic clown—or, if that be not sufficient for redemption, at least it covers a multitude of sins.

The *Romeo* of Leslie Howard is a distinct disappointment. Mr. Howard, for the most part, resembles a passionate Italian not so much as a Sussex gentleman pretending to be a passionate Italian. He speaks his lines intelligently and in good voice but the characterization is two dimensional, colorless, and lacking inner fire. By this day's work, Mr. Howard has proved nothing more conclusively than that he is essentially a naturalistic actor.

Miss Shearer fares better—which is not strange since this is, after all, a woman's play. The Juliet which she has conceived is, to begin with, visually fine. If Mr. Howard, of the stage, suffers from too much restraint, Miss Shearer, the acting product of the movies, suffers from a lack of it. Nevertheless, she achieves moments of intense credibility, notably in the scene when she learns of Romeo's banishment for the slaying of cousin Tybalt and, again, as she deliberates dramatically over the sleeping potion in her bed-chamber.

For the rest, Basil Rathbone's role of Tybalt is all too slight. Having himself played an excellent *Romeo* to Katharine Cornell's Juliet, he is wasted in the part of a sword-wielding cipher. And, amidst the quite general word-swallowing of the cast, it is a distinct pleasure to listen to his incisive speech and to the clear-cut tones of Barrymore. As Juliet's garrulous nurse, Edna May Oliver contributes a share of excellence. The remainder of the cast is large and lack-luster.

George Cukor's direction, influenced, perhaps, by librarian advices and impeded by the weight of tradition, is slow and too well considered. There is one technical device which is surely going to give large audiences trouble. During the familiar balcony scene, both Juliet and her lover converse frequently in the time-honored whisper. But, far from allowing herself to be overheard by her nurse within, Juliet seems bent upon keeping the whole proceeding from the audience, too. There isn't a good, audible Shakespearean whisper in the production. (M.G.M.)

THOMAS J. FITZMORRIS

EVENTS

DURING the War sides of ships were painted to look like ocean waves. The Moscow Marxmen are trying to paint Russia to look like a free country. Stalin's camouflage experts are busy these days stringing together a painted constitution, a painted parliament, painted elections. Russia may begin to look like a really free country to many people living at a distance.... In the United States a third party was launched. In Russia a third party was not launched. A second party was also not launched. It's one big party there and everybody is happy except the people.... Hitler, former house painter, has his Nazimen camouflaging, too. They are holding up to the gaze of the world painted court trials of Catholic priests. Many people think they are real trials.

INSTANCES of the growing complexity of modern life emerged.... In Florida a man was stabbed by his own mustache. The well-waxed, dagger-like end slashed his nose.... A New Jersey gentleman felt himself under an impression. The impression was that a sharp-stinging bee was in his hair. He had been stung by a bullet.... Safety campaigners announced that autoists lacking drivers' licenses should not be allowed to drive cars which are without steering apparatus, brakes, headlights, horns, rear warning lights, even though the windshield wipers are in good order. Cars like that, detected in Iowa, were viewed as unsafe.

GLIMPSES of the century ahead flashed forth.... Professors, experts on the future, limned the new, oncoming United States.... Cities will fade out; suburbs will take their place. Eventually there will be no cities at all; only suburbs. Treks from the farm to the suburbs will swell the suburban vote. Elderly suburbanites, clipping old-age pensions, will form an enormous majority of the citizenry. Young people will be as rare as buffaloes; rare enough to be exhibited in circus sideshows. The appearance of even one baby will shake the nation as quintuplets do now.... Then, gradually, more and more hearses for the elderly suburbanites, till no one is left to drive the hearses.... Things will never get so bad as that, but ideas push civilization one way or another and ideas are maneuvering our American life in the above direction.... In Canada millions of caterpillars swarmed over railroad tracks, halted trains.... In the United States, a teeming plague of birth controllers impedes the progress of the human race.... There are enough birth-control bills in Congress now to blow up any civilization.... In Illinois, an eighty-year-old farmer, standing at an open grave, dug by himself, preached his own funeral sermon. Neighbors attended, said: "Well, it's his funeral."... Birth-control propaganda is the funeral sermon of mankind. Millions of people living all about us want the human race to dig its own grave and bury itself. What if the Neighbors up in Heaven should shrug their shoulders, say: "Well, let them go, it's their own funeral"?

A lady once said to Chesterton: "Don't you think environment is the predominant factor in the world?" Chesterton replied: "No, madam, environment was made by man. Man is the predominant factor."... Economics, machines, environment do not rule the world.... Ideas do.... An idea leaping out of the head of Marx into the head of Stalin brought physical and spiritual death to untold millions.... An idea diving into the mind of a German corporal stampeded a great nation into the loss of its liberties.... Foul slums grow from foul ideas.... Twenty years ago, bad ideas filled the air with shrieking shells and littered the ground with heaps of dead.... Several citizens recently received bombs in boxes of candy.... Modern society is receiving many dangerous packages filled with ideas—ideas which pack more destructive power than all the dynamite in the world. Modern society thinks they are candy.

THE PARADER